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THE NOVEMBER 9 TIEN FENG (Continued)

A series of three articles deals with the Tibetan question. One, entitled "Fox Tears", pours corn on the American hypocritical concern, as expressed in the UN vote to consider the Tibetan question. But Communists are never content to remain on the defensive, so this article is supplemented by two further articles attacking America for its deprivation of human rights. One, by YM Secretary Liu Liang-mo, is entitled "What Fundamental Human Rights Does America Have?" In it he says, "America boasts of being a 'Christian nation', but in the South on Sunday a negro cannot go to a white man's church. On this matter I once said to a white Christian in America, 'God must have a hard time deciding what to do among you on Sunday morning. Shall He go to the white man's church and hear their worship of Himself, or go to the negro's church and hear their worship?' The American reactionary racists wrest the Scriptures to their purpose, saying that the black man is by nature stupid, and meant to be a servant to the white man." The other article is entitled "How Americans Have Destroyed the Indian Race", and describes how the American Indians have been despoiled of their heritage by America.

A Christian woman, Wang Su-hua, tells how useful the Study sessions have been in helping her to understand Communist policy. "For example, in regard to Land Reform, although I recognized that the Communists were doing a good thing in distributing the land to the peasants who had been oppressed for thousands of years, still I thought, Why should they organize the peasants to struggle so fiercely against the landlords. Was that not going to excess? And so I had my doubts. But now after Study I understand that the Communist Party was not just confiscating the land and 'graciously giving it' to the peasants, but was rousing them to understand that they must crush the whole of that feudal system, organize themselves against the landlords and redistribute the land, and only in this way would the revolution be complete; this is the victorious road along which the Communist Party has led us." Then too she had been troubled by the thought that there had been too many campaigns and too many meetings. "Of course I recognized that this idea was not correct, that every campaign must have its reason, and that we could learn that reason only through meetings. But just what the 'reason' was I could not have said. Now through study I have come to understand that this is part of the unending revolution." And so she has come to value all the Study requirements set up by the Party. "Today we are very fortunate to live in a socialist society, but there is still a small number of people who do not understand the new society, their thinking has not been raised, and so their hearts are melancholy. I used to be that way myself, but now after Study my thinking has been raised and my heart made glad. So I realize that Study is not a burden but a privilege."

This and the preceding issue of Tien Feng have given us a report in diary form of Bishop K. H. Ting's visit to Peking for the big October 1 Ten Year Celebration. On the morning of September 25 he received an invitation to go to Peking for this celebration, and very pleased, he

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.50; Overseas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

set out for Peking that evening. Traveling by train, he arrived in Peking on the evening of the next day and describes the wonderful new railway station there. His diary tells all the details of the great celebration in Peking, but the one thing I was looking for, some comment on church life in Peking, is entirely lacking. He was there over two Sundays, but the first one, September 27, is omitted from his journal record, and the second one, October 4, he apparently didn't go to church at all, but spent the day sightseeing in the Hall of Tribal Culture, probably because that was the schedule for the party he was in.

TIEN FENG FOR DECEMBER 7

The two secular concerns stressed in this number of Tien Feng are the development of the Tractor Plant at Loyang, and the organization of communes. The cover picture shows the Tractor Plant in the background, and lines of new Red East Wind tractors (nearly a hundred showing in the picture) in the foreground. These are medium sized caterpillar tractors, and we are told that they are now being shipped out from the factory to all parts of the country.

The three articles on communes tell 1. How effective a commune in Honan was in combating drought; 2. How the life of farmers in the Horse Bridge Commune (near Shanghai) has improved since the organization of the commune; and 3. How much stronger the communes are now that they have been "rectified". In this last article we are told that the people were very happy when the communes were organized in 1958, but that in the spring of 1959 a fundamental reorganization and correction of commune structure made them still stronger. What it was that had to be rectified we are not told, but three results of the rectification are listed: 1. The spirit of the people in cooperative work has been strengthened. 2. Pigs, chickens, etc., are now private property. This change was justified on the principle of "walking on two legs", namely, the idea advanced by Mao Tse-tung that progress is made by the proper alternation in use of two opposite principles, in this case between public and private property. 3. The people now feel better about the mess halls. At the time of rectification the cadres told them that anyone who wished could withdraw from the public mess hall and set up his private kitchen again. But actually no one chose to do so. The writer concludes that the commune is a very good thing for the farmers, and still better since its rectification. "The maligning rumors of our enemies will fall to the ground in the face of the facts."

The article about the Horse Bridge Commune gives figures on the increasing income of the farmers in the Commune. In 1957, under the higher cooperatives, the average family income was ¥275. In 1958 this had increased to ¥319, and in 1959 to ¥400, besides the private income from pigs, chickens, etc.

The debunking of missionaries this time takes the form of a criticism of an article in the April 1930 Chinese Recorder by E. F. Harris, a representative of the Sun Life Assurance Company, on the subject "God, Caesar and Company, Incorporated." The article purports to show that in modern times business has been Christianized, and that therefore the missionary ought to recognize the business man as his ally in a common task. There must have been raised eyebrows all over China at the inclusion of this very questionable thesis in the pages of the respectable Chinese Recorder, and how it happened that Frank Rawlinson let the article in I have no idea, - unless he happened to be short of material that month! However, the present day critic makes the unjustified assumption that this article represents the viewpoint of both missionaries and mission boards, and proceeds to castigate their hypocrisy.

The most substantial piece of church news in this issue is a report of a meeting of church delegates from all over Hupeh province, a total of 84 delegates, at which the Three Self Patriotic Society of Hupeh Province was organized. The meeting lasted from October 28 to November 13, and we are told that the meeting was held under the guidance and direction of the Party and the Government. A large part of the time during those 16 days was apparently spent in the study of political questions, and even when the discussion turned more directly to church work, it seems to have been the political aspect of church work that was uppermost in the discussion, as can be seen from this quotation: "Pastor Chen Chien-hsun (Lutheran) reported for the Preparatory Committee on the work of the Three Self Movement in Hupeh for the last few years, and put forward a plan for future work. He called upon all to enter more deeply into the "oppose imperialism and love country" work, resolutely cut off all relations with imperialism (What relations can there possibly be now?), destroy the imperialistic mission board system,

ipe out the influence of imperialistic thinking, and establish a truly indigenous church; mobi-ze and guide the church members in answering the call of the Government, oppose rightism nd gird up the loins for the task of increasing production and decreasing consumption, so that ach one in his station shall increase study and labor, reform his thinking and standpoint, and ive the last ounce of his energy to his country and the work of socialization."

The meeting voted to adopt the Patriotic Contract (We have reported on various forms of his Contract before - it now seems to have become standardized) and to send a telegram of reeting to Chairman Mao. Then it adopted a constitution for the Hupeh Three Self Patriotic ociety, and elected the following officers: Chairman Rev. Chen Chien-hsun (Lutheran); Vice-hairmen Hung Yuan-k'ai (Episcopal), Miss Liu Nien-feng (YW Secretary), Rev. K. K. Hsiao Methodist) and T'ang Chin-ch'eng (not yet identified). These are part of a standing or execu-ive committee of 29 to direct the affairs of the church in Hupeh province.

HINA MEDICAL BOARD

The report of the China Medical Board of New York, Inc., for the fiscal year July 1, 1958 o June 30, 1959, has just been received. Dr. Harold H. Loucks has retired as Director and been ucceeded by Dr. Oliver R. McCoy. Appropriations for the year totalled $1,172,500, going ostly to medical and nursing schools in Burma, Hong Kong, Indonesia, Japan, Korea, Malaya, he Philippines, Singapore, Taiwan, Thailand and Vietnam. Grants for construction and reha-ilitation were $347,500 (most of it to Yonsei University Medical College in Seoul), for supplies nd equipment $336,500, for books and journals $143,000, for fellowships $200,000, and for isiting professors $78,000. In addition there were smaller grants for research in Taiwan, and for wo conferences of foreign scholars in the United States. It is interesting to note that the Balance heet still lists as an asset over seven million dollars worth of land, buildings and equipment of he former Peking Union Medical College, though we are told in a footnote that it was all na-ionalized by the Chinese Communist Government in 1951.

ESS HALL ORGANIZATION

The Szechuan Daily (Chengtu) for October 18, 1959, published a long article praising the ess halls of Pihsien Commune (Pihsien is a short distance northwest of Chengtu.) The article is ntitled "The Communal Mess Hall Is a Sun Which Will Shine For a Thousand Years." Of the 32 mess halls of the commune, it says, "Far from being dissolved (a tacit admission that many ess halls in other communes have been dissolved), they have been operated increasingly well."

This commune was organized by the merger of 60 former higher agricultural producers' co-peratives in five hsiang, totalling 16,982 households and 75,752 persons. It has 134,000 mow f farm land. The article does not state the number of production brigades, but since they are enerally a continuance of the former cooperatives, it can be assumed that they number about 0. There are 420 production teams, the next smaller organization below the production bri-ade, so it is apparent that the average mess hall is coterminous with the production team. A ew mess halls take in a whole brigade, and some others less than a team. "The biggest mess hall has 126 households, the smallest 16, and the average mess hall has about 40." That would ean an average of from 150 to 200 people eating together.

One of the advantages stressed by this article is that the regimentation involved in communal eating, has made possible about three more hours of work per person per day. Another advantage s the "release" of women from house work so that they can work in the fields. In fact, 60% of he work of autumn harvesting was being done by women. For this they received monthly wages he same as the men, and it is noted that in one production brigade the average monthly wage f the women was ¥3.80. This would be in addition to the food, which is furnished in the mess hall without charge, and since there would probably be an average of from two to three mouths o feed for every worker, the monthly income would be for a family of five: wages of the man not stated, but probably somewhat larger than the woman's, in view of the heavier work he would be called on to do), wages of the woman ¥3.80, and board for the family of four or five.

"Commune members are supplied with adequate, tasty and wholesome food in the com-unal mess halls, some of which also set up sales sections to sell wine, cigarettes, and con-sumer goods for everyday use. Some 95% of the mess halls are equipped with loudspeakers. After

one full day of work, commune members can enjoy wine and smoke cigarettes, while listening to the radio for foreign and domestic news and sweet music."

Therefore, the writer states, "the masses have remarked that the communal mess halls satisfied everybody." Everybody? Well - almost everybody. He does go on to admit that certain rich peasants "after they participated in the mess hall, often speak strangely, saying that the communal mess hall gives them no 'freedom' or that the communal mess hall does not give them 'enough food'." Evidently these criticisms were sufficient to touch off a demand for a more thorough investigation, and the writer claims that this investigation showed that only three of the 432 mess halls were improperly managed.

KWEICHOW JUDICIAL REPORT

Yeh Ku-lin, President of the Kweichow Higher People's Court, made his annual report in a speech which was published in the Kweichow Daily for September 30, 1959. In it he said that counter-revolutionary and ordinary criminal cases had fallen off by over 57% from the year before. The number of civil suits was also down sharply. He explains this by saying that with the social ownership of the means of production the social root of crimes was gradually disappearing. Of the punishments meted out, very few were death sentences. "Over half the criminals guilty of minor crimes were put under mass surveillance and corrective labor under the supervision of the public.... Typical cases of educational value were given public trial with fanfare, and penetrating publicity concerning the legal system was conducted. This had the effect of deterring the enemy and educating the people." Those who showed their repentance by working well have had their criminal labels removed, and have been officially admitted as members of the commune. He notes that the special pardon in honor of the tenth anniversary of the People's Republic as proclaimed by Liu Shao-ch'i on September 17 has been applied to a number of those serving sentences under his jurisdiction, but does not say how many.

YENCHING UNIVERSITY

Dwight W. Edwards has written the Yenching University volume in the series of histories of the colleges and universities of China, which is being put out by the United Board for Christian Higher Education in Asia, with Charles H. Corbett as series editor. (480 pages, $5.00) The volume is divided into six sections. The first, The Beginnings, tells of the antecedents of the University up to its official organization in 1915. Section 2, The Realization of A Dream, 1916-26. Section 3, Strong Structures on Solid Foundations, 1926-37. Section 4, Withing Japan's Co-Prosperity Sphere, 1937-41. Section 5, on Yenching University in Chengtu, (1941-45) was written by Y. P. Mei, who was Acting President during that period. Section 6, "Postwar Rehabilitation and Eclipse", tells the story from 1945 to the taking over by the Communist Government of all of the University except the School of Religion.

As we might expect from Dr. Edwards' broad interests, the history here is more thoroughly correlated with Chinese and world history than has been the case with some of the previous volumes in this series. The book can be warmly recommended to all who are interested in this great experiment in Christian education.

MISSIONARY NEWS

Miss Margaret Waller, former librarian at Yenching University, died in St. Augustine, Florida, on December 14, 1959. Dr. Edward L. Bliss, former American Board missionary in Shaowu, Fukien, died in Newton, Mass., on January 22 at the age of 94.

CHURCH NEWS

For many months the New China News Agency has ignored the Christian community in China completely. But on December 25, 1959, it put out the following bulletin in Peking: "Chinese Catholics and Protestants celebrated Christmas with midnight mass and holy communion service last night, and church services and social gatherings from morning till late in the evening today. High mass was held at Peking's Cathedral of the Immaculate Conception last night with Archbishop Josephus Yao Kwang-yu of the Peking diocese as the mass pontifical. Groups of carol singers brought Christmas greetings to members of the Christian community in the capital. Archbishop Ignatius Pi Shu-shih officiated today at mass at the Cathedral of the Holy Saviour in Peking. Holy communion service conducted by the Reverend Chao Fu-san at the Congregational Church (Protestant) in Peking was followed by a nativity play.

"In Shanghai, masses and Christmas services were held in all the cathedrals and Protestant churches. At the Zikawei Cathedral, the midnight mass yesterday was preceded by religious rites beginning with a nativity pageant. Both the YMCA and the YWCA held social gatherings at their headquarters, gaily decorated with traditional Christmas trees."